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What About Prohibition?

AN EDITORIAL



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SURVEY SHOWS SENIORS ATTEND CHURCH

"Unexpectedly large majorities" of men and women in American colleges attend church, according to the report of an inquiry into the moral and religious ideas of college students, conducted by the Institute of Social and Religious Research, 370 Seventh Avenue, New York City, and just published under the title "Undergraduates." The authors are R. H. Edwards, J. M. Artman and Galen M. Fisher. As one phase of this inquiry questionnaires were filled out by a large number of seniors, men and women, scattered through 23 colleges and universities. Eighty-three per cent. of the men and 91 per cent. of the women declared that they attended church either regularly or occasionally, while "a majority of both men and women found religion a larger force in everyday experience" by their senior year than they had when they entered college. Large majorities of both men (80 per cent.) and women (90 per cent.) also stated that they regarded the life of Jesus as setting the ethical standard for modern life, and similar majorities "considered the teachings of Jesus to be practical in regard to such matters as war and industrial relations in modern society."

LATIN AMERICAN CONFERENCE IN HAVANA

Politically the Caribbean area is one of the sore spots of the world. Some experienced observers consider it equal to the Balkans as a disturber of world peace. The evangelical churches of North America, however, have an interest in this area which does not involve them in diplomatic entanglements. In the thirteen countries of the Caribbean area thirty-eight millions of people are in need of the full Gospel message. Of these, nineteen millions, one-half, are Indians and mestizos; about fifteen millions are white; more than four millions are Negroes and Mulattos, most of whom have become latinized, speaking Spanish or French, and enjoying full citizenship. To study questions relating to

the evangelization of these people the Caribbean Congress on Christian Work will be held in Havana, Cuba, June 22 to 30, 1929. Geographically Latin America is composed of two great parts, namely: The Caribbean Area, which comprises the Antilles, Mexico, Central America, Panama, Colombia and Venezuela, and, second, all of South America except Colombia and Venezuela. A great Congress on Christian Work was held for the latter section at Montevideo in 1925. Now the Caribbean area is to get together. There has been a notable advance in religious work in Latin America since the holding of the Panama Congress thirteen years ago. The churches have grown in numbers and stability, and there has been a gratifying development of leadership among the nationals, notably in Mexico, Porto Rico and Cuba. The sessions of the Panama Congress in 1916 were conducted in English, the preparatory work was done largely by American missionary experts, and the objective of the Congress seemed to be to place before the churches of North America the vision of the call of Latin America rather than to bring the young churches on the field into a study of their task. This was materially changed at Montevideo in 1925. Leaders from the mother churches, experienced missionaries and able nationals developed a program that is giving wonderful results in projecting the churches on the field into a larger grasp of their task, pointing out at the same time the most approved lines of cooperation between these churches and the mother churches.

PLANS FOR COMBATING MINING HAZARDS

A recent issue of the Bulletin of the National Coal Association contains the following announcement which is of interest in view of the well known hazards of mining: "A complete mine-rescue station, with equipment of the latest pattern and in charge of a capable man, will be the result of action taken by the executive board of the Harlan County Coal Operators' Association at a recent meeting in Harlan, Kentucky. The Black Mountain explosion in that region some weeks ago called to the operators' attention that they had no local facilities available for rescue work in time of emergency, and were dependent upon apparatus that could be brought in when same was needed. It is the intention of the Association to purchase and install this equipment, so that it will be available at a moment's notice. Harlan County has pretty good roads these days, and almost any corner of the county can be reached in an hour's time or less. It is further the intention in employing a man for his station to procure some one who can go forward with safety and mine-rescue training. The Harlan Association Executive Board hopes to have a large number of men in each mine fully trained so that they may not only be used in time of emergency, but that they in turn can train others. This Association is certainly to be congratulated on this forward-looking step."

WORLD UNION FOR PROGRESSIVE JUDAISM

Last month there assembled in Berlin, Germany, in biennial session, the second conference of the world union for progressive Judaism. Representatives from the United States, Great Britain and Germany, where liberal Judaism is strongly entrenched, dominated the number of delegates. Other countries, where liberal Judaism is not so thoroughly organized, were likewise represented. There was a unanimity of opinion on the proposition that the future of Judaism rests in the liberal wing, that something must be done to combat the apathy and indifference toward Judaism as a religion, and that in Judaism as least, union need not mean conformity. Rabbi Enelow, as President of the Central Conference of American Rabbis, addressed the assemblage on the advance made by reform Judaism in the United States. He branded as false the rumor that reform in America is on the wane, and submitted statistics to prove its steady growth.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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What About Prohibition?

ONE day in the summer of 1920, when on an express train from London to York, we got into a discussion with a Briton who had a flask on his hip and a tirade against Prohibition on his tongue. The Eighteenth Amendment had been adopted over here, and he, in common with English people generally, held it to have been put over on the American people by a fanatical minority in the absence of the soldiers over seas. We tried to point out to our bibulous traveling companion his mistake and with all the emphasis at our command told him that of one thing he could be assured whether he liked it or not—that Prohibition had come to stay in the United States and would never be repealed.

If we were to meet that Englishman now we would repeat the prediction we made in 1920. Despite all the hue and cry, we do not doubt that Prohibition is an established principle in American life. It is established because, despite the conscienceless tactics of its foes and the corresponding limitations in its enforcement, Prohibition has manifestly justified itself by its results. If critical readers think this is begging the question, we shall see to that a little later.

We are free to admit, however, that when in England we defended and interpreted Prohibition, we little thought that the question would continue to be so controversial that it would constitute the major issue in the presidential campaign eight years later. Yet we might have anticipated the desperate, unconscionable and relentless campaign waged against this great moral and social reform by those who put personal desire and financial interest above the public welfare. There is another group of objectors, however, whose motives and sincerity we do not question, but whose attitude we could hardly have anticipated. In this group are those who, quoting a recent correspondent, are "total abstainers who believe Prohibition has proved itself incapable of controlling the drink evil; who consider it the curse of the country" and who believe "that it is responsible for the breakdown of law and order."

Although we do not question the sincerity of this group, we do confess to considerable surprise that such a position can be held in the light of the whole situation. Some ten years ago we were made immoderately hilarious—inside—to hear a man deliver a temperance address to a Yearly Meeting audience when he devoted his oratorical efforts, in true John B. Gough style of a half century ago, to saving those staid Quakers from filling drunkards' graves! For us to defend the principle of Prohibition in a church paper to church readers appeals to us, and must appeal to others, as a similar work of supererogation. Yet, because this position of doubt and opposition is held by

some of our own people, we feel impelled to declare again a few first principles.

In the first place, strange as it may seem, there are people who do not look upon Prohibition as a moral issue. They regard the question as involving personal habits and individual liberty, and therefore as outside the pale of governmental interference. This attitude is doubtless partly due to poor memories. They forget what their eyes were accustomed to see in the "good old days" when the free rein given to personal appetite made for impoverished and unhappy drunkards' homes and gave continual threat against the safety of society as a whole. *Every personal habit that is a menace to society involves a moral issue to which civilized society, through its governmental and restraining function, is bound to give attention.*

Furthermore, if one were seeking to determine the moral aspects of a vital issue, to whom would he naturally go? To the law breakers and criminal class? To those whose habits and inclinations and whose financial interests are affected by restrictive measures? Or would he go to a body of disinterested people who have the heightened moral sense that makes them quick to discern and bold to declare the moral implications of public questions? It is a fact of tremendous significance, yet one which is apparently not always appreciated, that the Christian Church of this country is practically a unit in its aggressive espousal of Prohibition.

Realizing from long observation that the use of liquor unbalanced the brain, corrupted the heart, promoted disease and poverty and was a general menace, the Church waged the long struggle to outlaw the nefarious traffic. A half century of state Prohibition and eight years of national Prohibition have justified the reform in the eyes of Christian people. So much so that never has the Church of this country been so unitedly aroused on a great issue as now. Despite the fact that political affiliations are at stake, the Church is speaking with one voice in this campaign. As an example, we have before us the forthright message, "The Plain Duty of Churchmen in the Present Crisis," issued by the Moderator of the Presbyterian Church in the U. S. A. It is a ringing appeal to the nearly two million members of that body "to work and pray and vote for Herbert Hoover." Not because Hoover is a Republican, supporting party policies, for Dr. Walker, the Moderator, says he himself has voted the so-called third party Prohibition ticket for forty-two years. He is taking this stand because Hoover "stands for Prohibition, the child of a loyal, loving constituency in the Church and out of it. It is a paramount moral issue. It is a sacred cause, in the continued success of which the welfare of the nation is

involved." So speaks the Christian Church as a whole, the great conservator and spokesman of the moral idealism of the nation. "Choose ye this day whom ye will serve," it may be added appropriately.

In connection with the moral aspects of this issue there is one feature that our abstaining but critical friends curiously overlook. They inveigh against Prohibition because they say the law is so generally violated. And because it is violated they argue that it breeds lawlessness and should therefore be repealed! Where is their logic, to say nothing of their moral perception, that does not compel them to apply such reasoning to other laws? There are laws seeking to control the sale and use of pernicious drugs. Those laws are notoriously violated and there is a close relation between their violation and the so-called crime wave. Should they not be repealed? There are laws on our statute books that are centuries older than the Ten Commandments. They have always been violated. In this country the crime of murder is scandalously frequent. It follows then, if Prohibition critics are consistent, that the law breeds murder and should be repealed because it "is incapable of controlling" the crime!

So much for the logic of the case, but now more directly to a major moral aspect of the situation—the one that is curiously overlooked. Since when has it become the rule of moral procedure that the way in which to meet lawlessness, especially when peculiarly persistent, is to remove the laws that are offensive to the law breaker? No law is enforcement perfect. Violations are always to be expected. We are free to admit that the Prohibition laws are brazenly violated. But what classes of our citizenship are chiefly responsible? They are the rich and the socially influential. In offering a prize of twenty-five thousand dollars for "the best and most practicable plan to make the Eighteenth Amendment effective," William C. Durant, President of the Durant Motor Company, and former head of General Motors, calls attention to the fact that big business leaders publicly and privately violate the Prohibition law and countenance its violation by others, and that some of them are the chief support of the master criminal class,

the bootlegger. "It is not surprising," he says, "that the flagrant example of lawlessness on the part of these men, highest in their communities, has undermined respect for law in their children, and servants, and employees, and all classes of citizens, including public officials and judges." Because of their example, he says that Prohibition has not had a fair trial and that until it has had, there should be no thought of repealing it. If the culprits were but the ordinary garden variety of criminals, unsupported and unprotected by this camouflage of respectability, the law would be reasonably enforced. The question then faces us as to whether the forces of civic righteousness, common decency and law observance should strike their colors because opposed by those in high places.

There is a twofold moral issue here, not dissimilar to that involved in the Civil War. First, there was the great moral issue of slavery. The Southern cotton growers, powerful and arrogant, repeatedly broke down the barriers which Congress raised to limit the expansion of the "sacred institution." When finally thwarted in its persistent and ultimate purpose, the South seceded from the Union. There was thus presented the second moral issue of nullification—of compelling obedience to the fundamental national law. It was on this issue that the war was fought and won.

Similarly, today, Prohibition presents an intrinsic moral issue, as did slavery. There is also involved the hardly less vital moral issue of maintaining the integrity of a righteous law against its cynical nullification by the rich and the powerful. If this nation could not exist half slave and half free, neither can it exist half law-abiding and half law-violating. For the forces of law and of the public welfare to think of surrendering in the face of such a situation would be to admit that our experiment in democratic government has failed.

In this editorial we have considered a few of the moral issues involved in Prohibition. We have yet to consider its achievements, however inadequately it has been enforced, and the much-mooted alternative of government control.

Spiritual Maturity

BY RICHARD K. MORTON

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ. Eph. 4:13.

MATURITY, in anything but a certain physiological sense, is by no means inevitable. It is not an attainment which we must possess, along with the attainment of advanced years, whether we desire to do so or not. Maturity is a great and fundamental need in our religious life today. If we were to concentrate our main efforts upon the attainment in our lives of spiritual, intellectual, and moral maturity, many other relatively minor problems and interests would not absorb so much of our attention. Today we are too much governed by immaturity—only thinly disguised in the lives of many who are adult in body and who hold prominent and powerful positions in society. We are too much guided

by people whose real spiritual and intellectual powers have, for some reason, never adequately developed.

What is this real maturity? Maturity is essentially a state in which the processes of growth and activity have brought us to a point where our spiritual, intellectual, and moral capacities are most fully and constructively unified so as to permit us to do the very best of which man is now capable. I see no hope for true Christian living, the development of spiritual understanding, world peace, or for unity of religious faiths until we first learn to strive for genuine maturity.

Paul puts this aim foremost in his teachings, and I believe that the life of Christ testifies to the same sublime

and supreme end of man. Christ desired that man should attain real maturity—that is, should come to know and follow God's higher laws and should become a being spiritually governed. Paul's exhortations in his Epistles invariably call upon the people to rise to a new concept of maturity—to be more truly men in possession of enlightened minds, enriched souls, and disciplined wills. We are to be "as little children," of course, if we mean by that preserving the beauty and directness and simplicity which give children much of their charm. We are not to be children, naturally, in the sense of being ignorant of life, dependent upon the world, irresponsible, and incapable of heavy tasks.

In the Epistle to the Ephesians, Paul continues to enumerate the reasons which should encourage man to seek maturity. He wants them to be no longer children whose lack of knowledge and experience makes them easily led astray, bewildered, or hesitant, and who do not always detect the wiles and craftiness of those who seek to lead them upon wrong pathways. There must come a time, Paul believes, when we must reach spiritual maturity and thus be above temptation and uncertainty in spiritual matters. We should not let evil tendencies get close enough to us to assume the nature of a "temptation." Paul is thinking particularly of the localities in which he has planted churches which must for years struggle for a foothold and must continue to battle against evil and degradation. He cannot be in all these places at once, but he yearns for them and anxiously awaits news of their triumphs over the sins that so easily beset them.

Today we are faced with a similar situation. We have the materials for great spiritual achievements. What we await is the dawning of a higher maturity—a maturity that will teach us how to live more abundantly and beautifully, that we may glorify God. We have imagined that Christianity challenged us only to attend religious services, to do thoughtful services, and to hear and express pious sentiments. It is, on the other hand, a religion that calls us to measure up to the standard of One who lived upon earth, that he might teach men about God. We are challenged to become mature—not simply to subscribe to some creed or doctrine which has been prepared by others or to be content with some brief instant of measuring up to high standards. Many of us rise to the heights of maturity for a brief moment only to fall back again almost instantly to the old low level.

Christ came that we might have life, and that we might have it more abundantly. Abundant life is the life that has as its aim spiritual, intellectual, and moral maturity—a state of being that brings out the best in us and in others and makes us of great service in the community.

In Paul's day the people were not mature. This was the underlying defect, although, of course, many faults and shortcomings were ascribed to them. How far have we become spiritually mature today? We have heard much about intelligence tests, the results of social service surveys, and of psychological researches; how much have we probed into the state of our spiritual health and well-being? We have much more to work with, but are we as well matured as we ought to be in spiritual matters? We are preoccupied with the problems of society, the Church, government, and of the improvement of man's environment, training, and comforts. But how much have we advanced toward that full maturity which alone will aid us to measure up to the stature of the fullness of

Christ? Why do we consider almost every other aspect of religion except this fundamental one?

The quest of maturity is life's greatest task. We cannot be sure of it until we measure up to Christ and until we bring into play the highest values and powers which we possess, and until we consecrate them fully to the highest ideals and purposes which we can recognize. The trouble with us today is not so much that we have poor leaders, equipment, or opportunities; it is that we attempt to fulfill our spiritual obligations without first becoming more mature. We try to lift up our standards of living without essentially changing our inner life.

This ideal maturity is reached by each one in his own way. God has given us grace according to the measure of Christ, but each one pursues in his own way and in his own field his highest ideals. Our task is above all to make people spiritually more mature. This is the key to the church of the future. Christ wants not only higher standards, but higher spiritual attainments in individual lives.

Only the development of real maturity can ever bring us a working unity of faith. People who have the common purpose of maturing their spiritual and intellectual powers that they may enjoy the blessings of a common spiritual ideal are prepared for a constructive unity of faith. When this is lacking, no amount of conferences, agreements, good fellowship, captivating addresses, and beautiful desires can effect such a unity. We have had conferences where leaders conferred; now let us have a time of renewed spiritual activity that shall reach the humblest worshiper and bring him further along toward the measure of the stature of the fullness of Christ. Many leaders were amazed at the fine discoveries which they made when they met face to face with the strange leaders of other religions in remote countries; this would be nothing, however, to the blessed rejoicing which would be ours if we could realize what might be done if we, in our own small localities, would claim that higher maturity which is our rightful endowment. This is not a matter of learning alone; it is not a matter of pre-eminent mental or bodily skill. Others may have a keener appreciation of spiritual values and powers. But whatever our condition in life maturity is possible for us if we sincerely set out to measure up to Christ's standards. Paul challenged the people of Ephesus and of other cities; after all these years are we not better prepared to realize Paul's cherished aims for all those who love their Lord and Master as Paul himself did?

We sometimes become unduly annoyed at small specks which persist in remaining upon wearing apparel and in other ways intruding upon our peace of mind. But how much less serious these are than deep-lying defects in the cloth or poor workmanship in sewing together the different parts of a garment! We can easily brush aside the specks, but the deep-lying defects are much harder to remove. If we were truly mature, therefore, we should not spend so much time merely picking from our spiritual and social life the small specks which sometimes alight upon it; we should rather be interested in making it more mature and more like Christ.

We cannot come to a knowledge of the Son of God until we are willing to consecrate our lives to him. Maturity in its highest aspects is maturity given to Christ, that he may mold it to his high purposes. The "perfect" man is the one who is working to become more and more like Christ—to understand him, to follow him, and to

bring upon earth conditions which help to establish his Kingdom upon earth among men. In this kind of maturity there is beauty and power.

The time is fast coming when the Church, with all its new methods, equipment, responsibilities, and highly organized programs, cannot endure so largely governed by the immature and the spiritually underdeveloped. We cannot be all the time reminding people of the simple precepts which they ought to have made habits years ago; there must come a time when they can be depended upon and when they will advance toward new spiritual attainments of their own volition. The Church's great need today is not so much for larger congregations, more ministers, more money, more social influence, more symmetrical and inclusive programs, and a clearer and deeper message—and, of course, all these are highly valuable and necessary—but for men who have become spiritually mature and who use each day to measure up more to the stature of the fulness of Christ.

Today we are going about our daily lives in our own chosen fields and we are making gestures toward better church work, world peace and brotherhood, and a deeper message for the church. Are we also seeking true maturity? Are we really seeking a knowledge of the Son of God, to become perfect men, and to attain unto the measure of the stature of the fulness of Christ? Before we can know God's power, we must bring out our own highest powers. Before we can expect to raise the standards of the community we must raise our own individual standards.

There is no greater ideal which contains more potential power and promise than that of the consecrated man who has determined to attain maturity that he may through it serve Christ. He is the kind of man that we need today. He is the only type of man who can cope with the present problems of the Church. Shall we not, therefore, heed Paul's great plea to the church at Ephesus and strive for that maturity which we may find only through the grace of our Lord and Savior? The future will be molded and directed by our answer, hence it must be considered carefully and profoundly. Christianity challenges a man's whole being at its highest stage of development, and it lifts him up to a higher life through the maturing of his powers. These blessings are ours, through Christ, if we desire them.

The Curved Line

BY MARY HOXIE JONES

IT IS probable that few people stop to analyze the differences between a straight line and a curve, between a rectangular box and a circle. We learn in school that it is necessary to use different methods for the finding of their areas but aside from that simple knowledge their differences appear unimportant.

Most of us live according to the straight line. We move forward, looking neither to the right nor to the left; we live, to the best of our ability, wisely and happily. We live in a time when things are easily obtained and we do not need to go out of our way to secure beautiful and lovely things. This is perhaps fortunate. Beautiful things are brought before the eyes of many and they give great pleasure and happiness. The straight and narrow way is simple, and we plod forward, our eyes straight ahead, following the path of the straight line.

Crossing the Hellgate Bridge is a splendid opportunity to see a curve. It gives one, always, a thrill to think of the magnificent workmanship that has been put into that bridge—the imagination, the skill and the accuracy that have made such a bridge possible. Looking out of the car window one can see the long, heavily loaded train rounding the curve and crossing the bridge still far away, and one can see for a few minutes the great engine pulling the tremendous load. The train follows the track, but the track breaks away from the straight line and curves around in a magnificent sweep to cross the river, and if, by chance, one happens to look out of the window at the right moment one can catch a glimpse of the power, pulling not only one individual but a long train of cars full of people.

What is the value of the curve? Some people go off on tangents and we consider them people of little value, almost unbalanced. Others have a queer slant to their personality or their character. But we do not hear the phrase that a person has gone off on a curve. A person off on a tangent seems to have completely left the road; a person with a slant is a person with an unsatisfactory level, but the person with a curve has not left the road nor changed his level. The person with a curve can, by happy chance when he is looking out of the window, see what he cannot see when he is looking straight in front, the dynamo, the power which is pulling not only him but countless others who are perhaps too engrossed to look out. The dynamo is there whether they look or not, and it is only the fortunate one who looks at the right time.

This curve is not a detour on the way, it is part of the track, built on purpose. It is not enough to know that because the train is moving there must be an engine,—we have faith that there is—our intelligence tells us that a train cannot move without one. But when we see the engine on the curve we can fully realize its existence, its power and its splendor. Just so our intelligence tells us that there is some almighty force in the world, we have faith that something is pulling us continually onward, along the straight way. It is these brief moments on the curve which assure us with our eyes what is the force and how powerful is its splendor. These brief moments are not detours but are a necessary part of the journey. A curved line, when properly combined with other lines makes a beautiful thing. An artist learns how to use the line to its best advantage. Fortunately, looking along a curved line does not demand the skill of an artist, nor does the using of the curve depend on the knowledge of an artist, always. It is the follower of the straight road, who, by happy chance looks out at the right moment who can see the curve and see, also, far ahead of him, the almighty power which is pulling him.

Haverford, Pa.

The Winning Factor

BY ELIZA ARMSTRONG COX

WHY did the prodigal return? Why, sure enough! Many, no doubt, were the times he had contended with his father on the matter of leaving home "to see the world and have a good time."

His father loved him and knew he did not know what it would mean to be without the protection of home and friends when strangers were disinterested beyond the point that his money would reach.

But the fateful morning came. His grip was filled, and

tucked away among his clothes were many a little love token, many a little thing that would prove there was deep love in the home heart, was slipped in when he was not looking. They would do him good some time and remind him there was a thoughtfulness for him that he would not receive from strangers.

He had been at a farewell party the night before where he had much to say to young associates of the good time he was going to have, the adventures on new lines, the investments he had in mind, and after a few years he would come back a rich man full of honors. They looked at him with a feeling of envy that was flattering to him.

"Well, now, I'm going. I'll come back some time in fine shape and you will see all your worry was for nothing." He didn't shake hands, or say good-bye, but just bolted off. His father followed him to the gate and as he saw his high head and haughty step he said gently: "Good-bye son, remember we will be glad to see you back and our home will open wide to receive you."

He did have a gay time. He fell in with a type of young people congenial to his present tastes and inclinations. He was feasted, wined, and dined. He made some pretentious adventures in business. But for some reason they did not turn out as he intended. He had occasion to remember that his father had admonished him that he had not sufficient experience in business to begin at the top, and that he had said impudent things back for his caution.

He *must* keep up a show in society, but it was more expensive than he had anticipated. Soon he had to borrow money. He could not pay it back when due. He was losing credit and standing in society, and was finally out of company. He wandered from one place to another; his clothes were old and seedy, and he had not money to buy more. He must save what little was left for food. By and by it was all gone and starvation stared at him with a ghastly grin. He thought of home, his father's last words, and a great longing filled his soul—"But I can't bear to go back and meet all those young people that saw me start off so proudly and heard all my big talk of what I was going to do. Then, I can't face my father. He was so kind, but I called him an old foggy, told him he didn't know anything, made him give me my share of the estate, and stormed and blustered around till I all but killed him. But I know now that he did love me or he could not have been so kind. No, I can't face it all, I'll die first. But here I am eating with the hogs, and my clothes are so filthy, and I have none to change with, and these are so ragged they don't hardly cover me. What will I do?" Now he is silent. Watching the hogs eating so greedily, he meditates: "My father told me his home would always be open to me. Surely he does love me. I remember his last words, and I deserved to hear him say that I need never come home again, I'll have nothing more to do with you. But instead it was, 'Son, remember we will always be glad to see you.' Oh, how could he? It was because of his father love that I did not, and do not yet understand."

Why did the prodigal go home? It was not starvation and rags. He would have died before he would have gone back on that account. It was love that pulled him across; love that was so strong it pulled him across the humiliation of meeting former associates; across his pride of going home a filthy beggar when he left with his head so high; across confessing his meanness to his father; across acknowledging that he had gotten his deserts; across

everything. Father loved him! No one else did. Love pulled him across everything and landed him safely in his father's house. Love never fails.

Whittier, California.

The Religion of Mrs. Herbert Hoover: An Intimate Picture

BY MABEL WALKER WILLEBRANDT

THE Hoover fireside is a place where high thoughts and tolerance are realities. I have been there with persons of Protestant denominations and also Catholic, Jew and unbeliever. All confess to feeling the benediction of its unostentatious faith. A kind of sure sanctuary prevails by contrast with which the world seems full of noise and wreckage. It has the same climatic peace as that splendid passage from 1st Kings, which says:

"A great and strong wind rent the mountains and brake in pieces the rocks . . . ; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a *still small voice*."

Mrs. Hoover brings with her that "still small voice." Her serene simplicity of manner and understanding kindness of heart and speech fill the rooms she enters with the feeling of strength—a strength not so much of her own personality as somehow flowing from inexhaustible spiritual sources she has hidden within herself.

Perhaps this comes from her Quaker faith. As a child she had sometimes attended the Sunday Schools of her mother's Episcopal Church or that of her father's Presbyterian faith. But during her formative years she worshipped with Quakers in a Friends settlement in Southern California where she went to school. Furthermore, one of her grandmothers had been of that faith. So quite naturally she married a member of the Society of Friends, and in its contemplative Christianity, with quiet emphasis on listening for the voice of conscience, she and Mr. Hoover have brought up their two boys. All the family have attended Quaker services when possible, and since living in Washington have been in attendance at the little Meeting-house of the Friends Society.

Mrs. Hoover has a twinkling humor used sparingly, a vibrant, searching mind delving into biography, philosophy and places of all the world, but a reticence and discretion that could only arise from scholarly judgment and wide experience.

To watch her busy fingers and calm generalship of confusing things, compels the thought that there is a woman whose religion is her life itself; who through it has built up inner resources of beauty and understanding and spiritual power, which only to her intimate household or to those who need, flows forth in strength, uplift and instant service.

I do not know many Quakers. I suppose being a member of the Quaker church is of itself alone no positive guarantee of spiritual achievement; but I do know that Lou Henry and the Quaker faith have been somehow so intertwined as to make Mrs. Herbert Hoover of today the very symbol of all that is finest in intellectual and cultured Christian womanhood and the creator of a home with spiritual foundations.

With Ohio Yearly Meeting

Christian Fellowship Enjoyed

Ohio Yearly Meeting convened in its one hundred sixteenth annual session at Damascus, Ohio, where it has been held each year since 1917. After prayer by John Pennington, who is affectionately referred to by many as "Father" Pennington, Isaac L. Kinsey gave the message of the devotional hour with which the Yearly Meeting opens. Caleb, the Servant of God, was used as a theme for the discourse. There was thus ushered in a period of spiritual power and divine uplift that continued throughout the week with evidence of newness of life and interest in response to the presentation, not only of the ministry of the word, but also the various matters of business and departmental consideration.

Advancing the time of convening the morning sessions from nine-thirty to nine o'clock, which allowed a full hour for scriptural exposition at the close of the period, has for the third successive year proven not only instructive and beneficial but, in the better use of the term, popular. Large audiences greeted William Kirby of Huntington Park, California, each of the four mornings when he gave discourses on the first three chapters of Genesis.

When we consider William Kirby, who formerly labored within the limits of the Yearly Meeting as returning home, Ohio may be considered this year a home talent Yearly Meeting in the matter of the programmed discourses except the address on Temperance and Law Enforcement which was given by former Assistant Attorney General of Ohio, H. H. Griswold, on the subject the Christian and the Law. In this discourse a strong plea was made for the implantation and growth of legal morality in the lives of the American people.

Although upward of four hundred new names are to be found on the membership lists of the various monthly meetings the continued rigid revision downward of these lists gives a net loss of some two hundred fifty. It is encouraging to note the placing in the field, by Hampton Roads Quarterly Meeting of a full-time worker in the person of Herbert A. Handy. His time will be devoted to Evangelism and Church Extension. Two new meetings were established in this quarter during the past year. A church building loan fund, with a substantial amount for a beginning, was established by the Yearly Meeting.

Young people continue to come forward in the ministry. Four were recorded during the year and a class of seven was forwarded to the Yearly Meeting on Ministry and Oversight for its consideration. Disciplinary action was taken to make it possible, where it seemed advisable to receive into membership ministers, as such,

who might desire to come to Friends from other denominations; having in mind particularly those who may once have been recorded as Friends ministers later transferred to other denominations and now to return to Friends. A standing committee was appointed to pass upon the qualifications of ministers making such request. This committee was also charged with the duty of examining candidates proposed for recording as ministers.

The impetus given to ministers reading and study by the work of the Committee on Education, in which a record of the year's reading was kept and returned to the Committee, provided a demand for the continuance of this work. There grew out of this effort a list of recommended books. This list goes to the ministers as a suggestion for their present study.

The Book and Tract Depository, maintained by the proceeds of the H. H. Mosher fund, is increasing its scope of usefulness. An artistically prepared catalogue of the books and materials obtainable was distributed to those attending the Yearly Meeting sessions.

Carson and Vercia Cox, Charles and Elsie Matti, Margaret Holme, and probably others are returning to the disrupted missionary work on the Nanking field in China. Extensive losses of personal and real property were sustained in the rioting and looting by Chinese soldiers. The missionary reports from those who stayed at Shanghai to be near the field, indicate a greater opening for foreign work than was apparent before the Nanking affair.

Walter and Geneva Bolitho and Dr. Ruth Hull are new workers on their way to the field at Nowgong, India. Memorials were read for nine persons including that of Margaret Smith of the Indian Mission. Her very sudden and most unexpected departure took from the Yearly

CHURCH FINANCE

The other day a certain parishioner said to his rector: "Tell me, how does the church get into debt? It seems to me," said he, "that the vestry, all men of common sense, should run the parish affairs in a more businesslike way." Said the minister: "Your question is easily answered. It's very simple—nothing easier. Here is the answer: Given a group of members who make no pledge to the church, another group who wait until the end of the year to pay their pledges, still another group who pledge something and never pay it, and still others who pay considerably less to the church than they do for movies, candy or cigars, and you have a church that can never stay out of debt. Ask me something hard, good friend."

—Maryland Churchman.

Meeting one of its most beloved and efficient missionaries.

The various organizations and institutions under the care of the Yearly Meeting were reported to be functioning normally and meriting the continued confidence and cooperation of the membership. The undercurrent of practical problems and difficulties that provide the everyday of Christian service kept us looking earnestly to the source from whence cometh our help, yet how completely were these cares absorbed in the illumination of the presence of the Holy Spirit and the stimulation of Christian social fellowship. Ohio experienced a "good" Yearly Meeting.

NOT ON THE PROGRAM

The Yearly Meeting extended its congratulations to John and Rebecca Pennington on reaching the sixty-second anniversary of their marriage. These aged Friends stood before the Yearly Meeting while William Kirby offered a most expressive prayer of thanksgiving for the type of Christian home they had been favored to maintain throughout the years. A special table in the Yearly Meeting dining room, with a wedding cake, appropriate decorations, gift presentation of a dollar for each year of their pilgrimage together, and speeches fitting the occasion gave evidence of the esteem in which these beloved friends are held by the entire Yearly Meeting.

An unusually large number of visitors, especially laymen, were in attendance. Among those extended a welcome were: William and Alice Kirby, Albert and Rosa Shreve, Walter L. and Elizabeth B. Haight, Benjamin G. and Harriet Stanley, Watson and Anna Walker from California; Fred J. and Marietta V. Cope, Frank and Blanche Conover, (Missionaries to Africa), Evangeline Klutas (Missionary to Japan), Earl and Adelaide Barker (Asbury College), Archie Totten from Oregon; Seburn and Alice G. Cronk of Canada; Benjamin Swan, Ralph Earl and family from New England; Clara Ford of Indiana; Daniel Jones and wife of Western Yearly Meeting.

The young people provided an innovation in the form of a banquet held after the special young people's service, Friday evening. A dining room full enjoyed the dinner, the fellowship and as well the speeches which were concluded by Walter R. Williams of the China Mission.

A week of beautiful sunshine favored an attendance that taxed the capacity of the village of Damascus to provide for its care.—R. S. C.

The function of art is the enjoyment and the interpretation of the whole of God's infinite life in its whole complex of relations.

—T. R. GLOVER.

“Think of the Situation”

A Graphic Sketch by Margaret Simkin

From the interior of China come these two pictures: A country desolated and grief-stricken with a burden of militarism too great to permit it to make any appreciable progress; and, on the other hand, a little group of missionaries calmly and bravely living for Christ in the midst of the turmoil.

“We are vacationing a few weeks at Behludin, White Deer Summit, and so much enjoying the peace and quiet. It is satisfying to breathe the fresh, cool mountain air after sizzling in the oppressive humidity of the plain at a temperature of 101 degrees some days. Heavy summer showers which cool the atmosphere are our salvation on the plain usually, but this year has brought very little rain. This means that rice fields are drying up, rice will be scarce in the fall, and many will go hungry. When we arrived at the south gate of Penghsien the other day, we found it closed. This is the custom at times of drought. The south gate of a city is closed while the people within pray to the gods for rain.

“Dr. M— reports that some of the country people have asked him if the present drought, which spells to them starvation, is not Heaven’s punishment for putting so much land into opium. It is a tragic fact that year after year greater and greater quantities of opium are being produced in Szechwan. I have never yet seen a poppy field in bloom, but those who go out into the country itinerating tell us of seeing acres and acres of poppy, a riot of color and beauty, but a terribly sad sight for all that, because of the awful degradation it foretells.

CHANGED ATTITUDE TOWARD FOREIGNERS

“For nearly twenty-five years at the beginning of the twentieth century, the foreigner in China was exempt from the rapacious greed of the military and civil officials. He was, in fact, somewhat of a god to be respected and revered. As you may well know, all this has changed in the last three or four years. The foreigner is now off the pedestal on which he had been placed, which is far from being a bad thing. But what is the temper of these times? On the one hand there is such talk against the ‘aggressive foreigner’; on the other, a marked desire to imitate him. Foreign dress and foreign food are very popular. Explain this by saying the Chinese are suffering from an inferiority complex or as you will; at any rate, the former rights and privileges of the foreigner are no longer sacred. He, too, though usually to a lesser degree, must take his chances with the every-day citizen of the Republic when it comes to facing the demands of the unscrupulous military authorities. Once the tu Chin (general) has ensconced himself upon foreign property, it is

hard to pry him loose. In one case of which I know, the self-invited military tenant of mission property has asked for several thousand dollars in return for his ‘services’ in protecting the property occupied! When these unwelcome ‘guests’ do finally go, they leave the compound in a filthy and disreputable condition.

“Even here at our quiet little mountain retreat we are pursued by the problem. The head of the local militia has asked that he may occupy one of the foreign bungalows, and expects that he and his retinue not only be housed with beds and bedding provided, but fed, and all without cost to himself. It is intimated that if we do not accede to his request, he will likely seize a house and use it as he chooses.

Situations like this require diplomacy and grace! I never before had so much sympathy for and understanding for the ‘bloated bond holder’s’ point of view! I suppose that is just about what the foreigner appears to be to some of our Chinese friends; at least

HEART CRY OF THE WORLD

There comes a cry from the east today,
There comes a cry from the west;
It comes from the north it comes from the south,

From the sighing there is no rest.
It comes o’er the ocean’s restless tide,
From the mountain top is hurled;
There’s a sob and moan borne on the wind—

’Tis the heart cry of the world.

A cry that war may forever pass,
That we from its shackles be free;
And against our brother lift not the sword,
At home or across the sea.
We kill and wound and leave desolate
All over God’s fair earth;
Men never seem to count the cost
Of a human life and its worth.

We claim to follow The Nazarene,
But lay by greater store
And build more ships for “preparedness,”
And “prepared” we go to war.
Oh, for the good old Quaker’s faith!
With the “red men” on the raid,
He left his “latch string” hanging out,
And lay down unafraid.

The world is so tired and sick of war,
It is groaning ‘neath the load—
Oh, men of nations, disarm, disarm,
In Christian brotherhood!
We are crying “peace,” but there is no peace.

But yet, in the eastern sky,
I see the gleam of a glad new day—
World peace seems drawing nigh.

MARY DELL ALLEN.

Whittier, Cal.

he is so represented—a powerful, greedy capitalist. This is a day when invidious appellations roll easily on the tongue. We have nothing to fear, however, from bad names. As a matter of fact, we are having our fun hammering away every day at our job. As long as we can look upon this experience as a great adventure, we keep sane and happy.

CHINA’S GREAT NEED

“In America you are in the throes of the presidential campaign. (We have only recently heard who the Republican and Democratic nominees are.) I should like to be at home to cast my vote for Hoover. I wish China had as strong a man to bring her through these days of trial. Oh, for a leader with a soul! Did ever the righteous seem so outnumbered or injustice more rampant?

“Think of the situation in this country: a large number of selfish military ‘leaders’ in both the northern and southern parties, each of whom is working for his own advantage and distrusting every other; a multitude of common folk subject to the oppression of these war lords and pitifully helpless to resist their demands; everywhere, everywhere, the gray-clad soldier quartered in the homes, usurping land for drilling purposes, living on the populace, eating the people’s rice. What incentive is there for public service or chance for any thought of another’s interest when greedy hands wait to snatch whatever lies in sight? Yet I read in THE AMERICAN FRIEND the other day of how our United States marines behaved when quartered at the National University of Nicaragua, damaging ‘many books, medical apparatus and other stock of the University’s scant equipment’; and I wondered how far ahead of China our country really is!

“This summer I have been reading Kagawa’s ‘Before the Dawn’ and Katherine Mayo’s ‘Mother India.’ I have been struck by the similarity of the general problem as the missionary views it in the three lands: Japan, India, and China. Perhaps it all resolves itself into the old discovery—the futility of the West’s trying to hustle the East! It surely is uphill work, this winning people to a better way of life. But, after all, the redemption of society wherever it may be is a slow process. I have come to see the task at home and abroad as being very much the same. We must keep hammering away at our job; and here a little, and there a little, ideas begin to seep in.

“I believe there are few people in the homeland who have an opportunity to enjoy the magnificent scenery which is about us here. Range upon range of jagged peaks to the north and west, with the level plain with streams meandering across it to the south, are to be seen. Dr. Liljestrand of the American Methodist Mission and Dr. Rackham, a Canadian, are boarding with us. Many of the men are still separated from their families since the days of the evacuation; and I consider it my mission to give something of the home touch to such, if I

can. We have also had one of the university students with us; and Mr. Wu, head of our school in the Manchu city, is now here for two or three weeks to study the Prophets with Robert.

"Robert is also doing some carpentry work, breaking up rock and otherwise enjoying unusual physical activity. Dorothy is getting the roses back into her cheeks, and I am beginning again to look upon the work that awaits us as an enticing adventure. The change is doing us all good."

MARGARET T. SIMKIN.

QUARTERLY MEETING AT DENAIR

Berkeley Quarterly Meeting met September 1, at Denair, California. On the previous day the Quarterly Meeting on Ministry and Oversight held its sessions, with 45 members present, some time being spent in discussion of the concern that claimed the attention of the Yearly Meeting on Ministry and Oversight relative to "Qualification and Appointment of those who Compose this Meeting." As a result of this concern a continuation committee was appointed, who were directed to carry the matter to each Quarterly Meeting and from there to each Monthly Meeting. Frank W. Dell representing the Yearly Meeting's committee, presented the matter and it was deemed of such value that a committee of one from each of our six monthly meetings were appointed to work in conjunction with the committee from the Yearly Meeting to carry the information to each local meeting.

Saturday morning at 10:30 the meeting for worship opened by singing "Guide Me O Thou Great Jehovah" after which Frank Dell emphasized the motto of the World's Sunday School Convention held at Los Angeles, "Thy Kingdom Come."

The next morning message was given by L. Clarkson Hinshaw, based upon the text, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God," and brought very forcibly to the attention of Friends the fact that only those who have experienced the new birth are qualified to become members of the church.

The business meeting convened at 1:30, following a splendid lunch furnished by the ladies of the local church, all meetings in the quarter were represented.

Fraternal greetings were read from Pasadena Quarterly Meeting, and Frank Dell reported as fraternal delegate from Whittier Quarter. Aside from the usual routine of business, a request came that a committee be appointed to set up a Monthly Meeting in Fresno, where Paul Younger is acting as pastor, and a new meetinghouse is under construction, if in the minds of the committee this seems advisable.

Saturday night was Christian Endeavor night when reports were given by the various societies, and a short address by John R. Wright. In the Sunday morning serv-

DISCERNMENT SHOWN BY ELDERS

Black Sufferers Turn on Long Winded Speakers and Prepare to Bell Them

We are sometimes so much engrossed in our own affairs that we are apt to overlook the fact that others in some remote part of the world are facing the same problems, and trying to deal wisely and fairly with them. From Alta H. Hoyt comes the following account of how African Friends are solving the difficulties of their Yearly Native Conference program.

"The Native Committee met with the Mission Committee yesterday for considering the Yearly Native Conference which is to meet on September 28, 29, and 30. There were perhaps twelve natives, the older matured Christians representing all our districts.

"The thing that encouraged my heart, and I have thanked God for it several times between the afternoon meeting yesterday and this morning, is that these vakulundus—elders—do know God, and have such good sound, matured judgment, at least along some lines. Their ability to detect what is of the spirit and what is of man makes me feel that as long as the African Friends Church is in their control, it will not go far astray. They are only human, however, and will make mistakes as all of us do sometimes.

"After deciding on the time and the place, number of sessions, speakers, etc., Peter of Kitosh arose and spoke something like this: 'I have been wondering what we could do this year to avoid some of the things that have taken place the past two years. We want everyone to confess and get right with God who has not done so; we want the people to accept the gift of the Holy Spirit in their lives; and we want people to be sorry for their sins if they commit them. What I cannot see, however, is if all the people are as sorry for unconfessed sin as they appeared to be last year, why do they want to wait until our yearly gathering and then all cry and confess there together at the same time? There were people crying there, loudly too, and when we asked them why they were crying, they did not know. They just saw others crying, and wanted to cry too.

"Then again, when any of our people are asked to speak at the conference, they ought to be sure they are right with God before they say they will speak. The past two years we have asked certain ones to

ice for worship Blaine G. Bronner, pastor at Citrus Heights, brought the message, and in the evening Ellis A. Wells, pastor at Cgpay Rancho.

The next Quarterly Meeting will be held at Citrus Heights in December.

give a message to all of us in the meeting, and they have told us with force how we ought to live as Christians. Then afterwards, when others were crying and confessing, they began to cry and to confess, too. If they were sinners, it was well for them to get right; but they should not have said they would preach to others if they had sin in their own hearts!"

"Some of the younger generation of school boys have of late taken it upon themselves to try to enlighten these elders on the things of God, telling them that in their own short experience they have learned new things that their fathers never knew about the Bible and that they have more light. Consequently they believe that they should be given letters to go out over the district and to preach to all the people. In one district the elders themselves wanted to hear the bright youth before they let him go to speak to others. They said most of his message was scolding others because they were not living as they should. After the meeting was over, the elders said he was not to go at all, but to wait until he had more wisdom and experience. It has developed since that the boy concerned was one who has had to be sent home from the boys' school because of misconduct.

"Ngaira was concerned because some of the speakers are inclined to speak too long; and since they want to hear many speak, he thought it would be a good plan to have a bell there. When the time is up, they could let the speaker know by making the bell go b-r-r-r-r! We missionaries could not keep from laughing at this; we wondered if some of the congregations at home did not wish they had a bell. They finally agreed to allow the African speakers only fifteen minutes each.

"All took part in the discussion of these points and agreed that they should try to avoid the undesirable features of their past conferences. Plans were made whereby those in need of spiritual guidance could be advised in such a manner as not to disturb the business sessions of the Conference.

"Scarcely a month goes past without one or two people coming in with 'conscience money' who want to pay up and have peace of mind. Something they have taken from some one else, or some debt they have never paid, troubles them. Recently one man came who wanted us to write a letter to a farmer near Nakuru and send a shilling to him as he had taken it from the white man six months before when working for him. We wrote, sending the money and received a very nice letter from the settler. He sent the money back to the church and said he was glad our mission is doing something to make the natives want to be honest."—ALTA H. HOYT.

The Golden Rule works only when you apply it; not when you expect its application from others.

—RUFUS M. JONES.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, Executive Secretary—20 South Twelfth Street, Philadelphia, Pennsylvania

CRYSTAL BIRD REPORTS AN EXPERIMENT

Crystal Bird has just completed a year's work with the American Friends Service Committee, in which she has tried, and very successfully, to interpret her own race to the white audiences before whom she has spoken. It is estimated that she has reached between 40,000 and 50,000 people with her message which has invariably helped to clear up interracial misunderstandings. Her pleasing personality has smoothed out many a rough road and won for her a sympathetic audience, although sometimes hostile at the beginning. Even among Friends her way has not always been without bumps. In one Friends Meeting she was refused a hearing and at another Yearly Meeting it was not arranged for her to eat in the dining room with other attenders, but kind Friends welcomed her into their home. Her message that day was even more spiritual than usual and many Friends obtained a clearer view of interracial problems from her presence. She will be in Europe through the coming winter, but other young colored speakers will be available to continue her work. In closing her year of service she submitted a report, in part as follows:

"In the early days the Friends were concerned with giving physical freedom to Negro slaves. It seemed to me that today, through the work of the Interracial Section, they were continuing their tradition, putting the emphasis upon the giving of spiritual freedom to both white and colored people. Hence my eagerness to become a part of a latter day Abolition Movement.

"I believe that the work which has been promoted this year, 1927-1928, has been a sound experiment in interracial education, not a matter of propaganda. In fact, great care has been taken to keep the work out of the realm of propaganda. It has been remembered at all times that interracial education is a delicate psychological process requiring careful methods. I feel that this experiment has been a valuable contribution to the interracial work being done by various interracial organizations throughout the country.

"The main objectives of the work have been:

1. To give accurate information concerning Negro life and thought.
2. To create changed interracial attitudes.

"Much of white America is suffering from a short-sightedness which renders it incapable of understanding the relation of the so-called Negro Problem of America to the whole issue of universal peace and brotherhood. This puts heavier responsibility

upon such groups as the Interracial Section to extend the field of vision of the American public. While some people might doubt the wisdom of making such an attempt, it is my belief that the Interracial Section of the American Friends Service Committee has it within its power to become a great educational force, an instrument for good, a civilizing, humanizing agent, if it assumes this responsibility.

"It is estimated that probably forty to fifty thousand persons have been reached, chiefly by means of speeches. These individuals range in age from grade school children to students in colleges and universities, and adult members of the various communities visited. This represents a great cross-section of the white American public.

"I have been received in a variety of ways by audiences; for the most part with friendly interest.

"The types of questions asked give clear evidence that white students, both high school and college, think of the American Negro as being not quite human, think of him as being more or less of an alien, associating him with African rather than American background, and that whatever advantages and privileges he enjoys are due solely to the magnanimity of white people. They do not seem to realize that these advantages and privileges are due him as a native born American citizen and as a normal human being—at least as normal as the attitude of the white world permits him to be.

"I believe that this type of work is merely the beginning of a new profession which will bring into existence a large group of younger Negroes and a corresponding group of young white people who will be humanists in the strictest sense of the term, i. e., young people who have a major interest in human material, and who by temperament and educational background will have an easy interracial approach, and who because of what they are within themselves will be able to make for changed interracial attitudes.

"I therefore hail with delight the plan of the Executive Secretary of the American Friends Service Committee to have on file in his office the names of younger Negroes who are potential interracial leaders, calling attention as it will to a new group.

"This might well lead one to suggest that perhaps one of the most significant undertakings of an interracial organization might be the development of promising younger Negroes into interracial leaders through definite training and interracial technique. This ought to include besides the courses given by our universities and various schools of social research and travel in this country,

the very necessary training obtained from travel and study in lands such as India and South Africa where interracial problems are analogous to our own, resulting in a greater breadth of vision and a knowledge that 'our problem' is only one part of a great world problem, making daily more apparent the truth of Dr. DuBois' statement that 'the problem of the Twentieth Century is the problem of the Color Line.' Out of this group there might in time come the great spiritual leader whom the Negro group lacks today; a person who will reveal something of the beauty of the Negro soul with the passion and fervor characteristic of the old-time Negro preacher, modified by all that modern education gives in the way of ability to analyze and to objectify; a leader who will be able to help white America understand more clearly the essentially spiritual qualities of the Negro temperament; who can help to demonstrate more fully the truth of the statement that 'despite the difficulties, the two races must and can together find practical ways of applying the principles of justice and freedom if democracy and Christianity are to prove their right to the faith of humanity.'

YOUTH PEACE CONTEST

Friends have long been concerned about getting ideas of international good-will and understanding across to children. The American Friends Service Committee has put considerable time and thought on this problem and, as a result, has evolved a Silver Medal Youth Peace Contest. This is a Peace Declaration Contest, carried on among children from 9 to 15 years of age. There are a number of other Peace Contests, but for older children. The children of this age have been overlooked.

This contest is especially adapted for use in Sunday Schools, public school assemblies, classes and clubs, young people's societies, Y. M. C. A. and Y. W. C. A., Junior Groups, Boy Scouts and Girl Scouts and other young people's organizations.

The difficulty of finding suitable declamations has been overcome by the simple expedient of making a collection of these and publishing them in a book. Thus the declamations can be had without trouble. This book is entitled "Peace Crusaders: Adventures in Goodwill," in which are brought together poems, stories and essays—just the kind of stories that children like. This book can be purchased from the American Friends Service Committee at \$1.50 per copy.

This contest has been evolved to meet a need expressed by Friends themselves. If you can get someone in the Sunday Schools in your town to put on this contest—or some of the teachers in the public schools, or some boys' or girls' club leader—you are doing two things: first you are getting the Peace Idea across to children; and, second, you are helping these children to create Peace Sentiment in the town; because each of these stories which the child

will recite, has a real message for the grownups. If you are interested in this, will you not write to us immediately? Or, if you cannot help put on this contest yourself, will you not take it up with some of the Superintendents of the Sunday Schools in your town, or with public school teachers, and, if they are interested, send me their names?

A silver medal, upon which are engraved the words "World Peace, Justice, Goodwill," will be given to the winner of the contest. Gold and Diamond medals will be provided for the holders of silver medals who secure recognition in county, district or state contests.

WHAT ONE COMMITTEE IS DOING

The Committee on International Justice and Goodwill of Pasadena, California, of which William L. Pearson is chairman, recently drafted a series of resolutions which was sent to the Central Committee of the United Church Brotherhood of Pasadena. The resolutions were favorably considered and adopted at a joint meeting with the Pasadena Pastors' Union. They plan to call a mass meeting inviting all Pasadena organizations interested in international peace to participate that the people may unitedly and publicly declare their co-operation with many millions of Americans throughout the country, as also with all peace-loving nations and peoples, to abolish the centuries-old, high crime of war from the earth. They invite similar brotherhoods in Los Angeles County and the Federated Church Brotherhoods of California to share in promoting public opinion favoring the ratification of the Multilateral Treaty and the outlawry of war by the Senate of the United States, with the hope that other States may likewise encourage their Senators to support ratification.

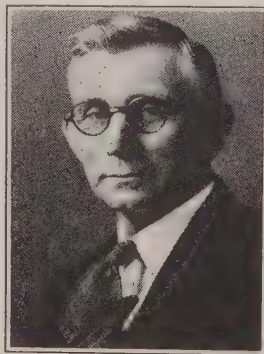
It is confidently believed that, if readily ratified by the Senate, the treaty which is being so favorably accepted by the nations of the world, will be the most effective movement for worldwide peace ever put forward. "It is easy for expert peace propagandists to point out its defects, but only President Wilson's peace proposals just ten years ago and the League of Nations subsequently offered to all the governments ever interested the peoples of the world as has this Multilateral Treaty. It is hoped that peace and international relations organizations throughout the country will give reactionary Senators no rest either before or after the November election until they assure their constituents that they will not fail by early ratification of the Treaty to meet the expectations of nations and peoples the world over. Intelligent, true Americans should be devoutly thankful that our country once more has an opportunity for world leadership."

AT NORTHBRANCH ACADEMY

The first day of school this year, Tuesday, Sept. 4, for Northbranch Academy, Northbranch, Kansas was filled with many events. At 9:00 a. m., the enrollment of students and assignment of lessons; at 10:30, an Old Settlers Reunion program; at 12:00, the Picnic Dinner; at 2:00 the Academy Benefit Public Auction Sale. This was the first time that an Old Settlers meeting had been held and much interest was shown by all as the reminiscent and historical talks on the early days in Jewell County, were given. The first settlers came to this community about 1870. The public auction sale was in charge of five auctioneers and an official clerk, all of whom donated their services. The articles sold consisted of machinery, live stock, poultry, grain, hand work, etc., donated to the sale committee by the people of the community. Groceries, auto supplies and various kinds of merchandise were donated by stores in the towns of the community, including Northbranch, Burr Oak in Kansas, and Guide Rock and Red Cloud in Nebraska.

ORLEY SMITH

As Orley Smith of Carmel, Indiana, was crossing the street, September 19, he was struck by an automobile and died in the ambulance as he was being taken to the hospital. He leaves a wife, Lena Cleaver Smith, and two sons, one at home, the



other a Senior in Earlham College; three brothers and two sisters, all living in Michigan except Fred E. Smith of Spiceland, Indiana.

Orley Smith began his ministry in 1908 and served as pastor in several meetings, his last pastorate being in Carmel. For some years he has been engaged in evangelistic work and he was planning his schedule which was to be a full one for the coming winter. He had been eminently successful in this field and many, both old and young had been brought to Christ through his ministry.

Genial in disposition, keenly interested in community affairs, humble yet fervent in spirit, unceasing in his desires and prayers for the welfare of his fellow men he was beloved in his own town where he was a vital force for righteousness and a

valiant worker who will be greatly missed in the Church.

The funeral services were held on Friday, September 21st in the Friends Church in Carmel. There was a large attendance of ministers, of representatives from the Churches he had served and of local people. The sermon was preached by Richard R. Newby. The local pastor, Mary Hiat and Jehu Reagan participated in the service.

RELIGIOUS EDUCATION IN PENN COLLEGE

The Department of Religious Education in Penn College has received striking recognition in a recent survey made by graduate students in Columbia University under the direction of George Albert Coe.

One hundred seventy-two institutions were included in the findings. Many of these were large universities such as Boston University and Northwestern, and several Theological Seminaries or Bible Schools were among those studied.

In the matter of number of courses offered Penn was surpassed by only 13 institutions, with only 5 fewer courses than the fourth in the list. In hours per week Penn ranked thirty-third; though it gives six hours more than the average number of hours. Penn is twenty-fifth in the number of students enrolled in Religious Education classes (Bible Classes are not counted), though about ninety schools are larger than Penn.

Considering all of the colleges there is an average of only 1.3 courses offered to Juniors and Seniors exclusively, but Penn has 6 courses for upper classmen alone. If equally distributed there would be one professor with a doctorate degree to three colleges; Penn has one.

Seven of the eight courses offered by Penn are among the eleven most frequently offered. Of the fifteen textbooks and thirty reference books most highly recommended Penn makes use of nearly all.

If Penn had but its proportion of students in Religious Education there would be sixty but there are one hundred and ten; there would be ten hours offered and there are sixteen.

A TREMENDOUS FORCE

The problem is not simply that of making Christians, but of making Christians of the best and highest type. And for this the loftiest morality is not enough. Religion is not just morality touched with emotion. It is the most tremendous force we know. When it bursts into the life in all its explosive energy the fountains of the great deep are broken up. Or it may steal into the life as the dawn into the world, and without crisis brighten to the perfect day. But it is tragic when the light at noonday is only a stereotyped dawn.—A. S. PEAKE.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A FAR WESTERN FRIEND SPEAKS HER MIND

Editor THE AMERICAN FRIEND:

I take the privilege of the open forum to lodge a protest against an article, "Smith, Hoover and Foreign Affairs," which appeared September 13 in the *Messenger of Peace* supplement.

In the review, Herbert Hoover, a dry Quaker, is roundly condemned, and Dr. Butler, a notable wet, is extensively quoted, and Alfred E. Smith, a still more notable wet, quite notably lauded.

In the midst of our own family perhaps the writer's intention is understood. But it does not sound very well to other members of the religious press, nor very well to the world at large, nor, I confess, does it sound very well to me.

The writer has a commendable zeal and concern for peace. That is well. He is moved—and I think this is the impelling motive—with a desire to appear broad and tolerant, to show the world that because we have a Quaker candidate for President is no reason for shielding him one whit when he conflicts with our conscience. That is good and quite traditionally Quaker. But have we not gone even further—assuming for the moment that all of us take the attitude of the writer—and bent a little backward in our zeal. It is as if we decided, just to show the neighbors we don't spoil our children, to scold our child, even to spank him a little in public. Our magnanimity is still not spent. The little boy in the next block, whom, generally speaking, we don't like, and whose behavior usually isn't all it might be, is all dressed up today in his best clothes, is wearing his Sunday manners and is being, for the moment, a little politer than our own child. We'll show our liberal spirit by taking the candy away from our own child and giving it to the other boy. What does the wily little rascal in the next block do? He takes the candy with the face of a cherub, and when our back is turned, gives our own child a kick on the shins and makes a "nose" at us.

This attitude of the parent is so characteristically Quaker that I can not forbear commenting upon it. Once, a few years ago, finding myself living in a community separated from all my former "Friendly" connections, I went to visit a woman minister of the Quaker faith. Far from our old moorings we opened up our hearts to each other. We were both Quaker born and bred, of Quaker ancestry, and we shall be Quaker until we die. We confessed that a little of everything fine in our lives had come to us through this. We felt humbly proud and grateful for our heritage. But,

while assuring one another of all this, we confessed further that we wished the kindly word and appreciation had been more openly given and acknowledged by our own people. The minister said that in her early ministry she had many times left the meetinghouse without one comforting or strengthening word when that word would have meant much, and had sat down in tears, thinking she had failed. Possibly she was a stronger woman because of this Spartan discipline, but it had left a little ache in her memory. When she grew older she realized the words had been withheld not through lack of appreciation, but through fear she would become puffed up and heady.

To return to our text and to Governor Smith. There is a sentence which says in part, "Alfred E. Smith has inherited from Woodrow Wilson (speaking of Nicaragua and foreign affairs) something of that fine idealism," etc.

A short time before his acceptance speech Mr. Smith was asked by a Havana paper what he thought of the Platt Amendment, and Mr. Smith answered, "What is the Platt Amendment?" Any man who knows so little of our Caribbean policy can not have a very profound knowledge or conviction about Nicaragua. (By the way, Mr. Wilson and Mr. Bryan had no small part in instituting our present policy in Nicaragua.) Soon after this incident, evidently, Mr. Smith called in his expert advisers and boned up on Nicaragua. Can we not imagine that before Mr. Smith expressed his fine idealism, this is about what happened? When the advisers were called in, they said, "We must hit the Republican foreign policy. Now there's been a good deal of criticism of their handling of the Nicaraguan situation. We can get in some fine hits here which will appeal to their critics, the idealists, and lambast the opposition at the same time. It's safe because the general run of the American people don't know much about the situation down there anyway, and aren't much stirred up about it, and by election time they will have forgotten all about what was said."

I'm not imputing to Mr. Smith anything that would not be considered good and legitimate political strategy, and Mr. Smith, so all informants say, is no mean politician. I am only judging him by the expediency of much of his published utterance.

As Christians and liberal minded people who wish to be fair and give everybody a square deal we are so cowed by the terms "bigot" and "whisperer" that we are afraid to say our souls are our own, and are in danger of losing that right to which all are entitled, the right of free speech.

Now, as to Herbert Hoover. When we

have for a presidential candidate a man so clean-cut, so upstanding and worthy, who happens also to be of our own faith, a man who is not politician enough to equivocate and angle for votes by adopting popular attitudes (that's the Quaker of him!) can we not be as broad and tolerant with his peace views as some have appeared to be with Governor Smith's liquor views? Can we not say a good word for the many fine things he does, the fine qualities he has without being considered narrow or bigoted? I am sure that Herbert Hoover, just because he is shy, reticent and inarticulate due to his Quaker heritage, will be more touched by our particular loyalty than he would by almost any other. If we can not give him this, can we not at least refrain from giving aid and comfort to the naughty little boy in the next block?

Does it seem likely that an Irishman would be more peaceable than a Quaker? 'Twas the Irish in me that made me feel so disputatious when I read the article, but the Quaker in me which, laying a restraining hand, said, "Take care now. Exercise a sweet reasonableness. Thee's getting all het up."

ALMA MADDEN.

Bellingham, Wash.

Alma Madden, a graduate of Earlham College and formerly a member of the Penn College Faculty, is now a member of the Faculty of the Washington State Normal School at Bellingham.—Editor.

HERBERT HOOVER—THE MAN OF THE HOUR

Editor THE AMERICAN FRIEND:

On September 19, at what is said to have been the "most harmonious state convention held in Sacramento for years," the Prohibition party endorsed Herbert Hoover for President, and decided that the Republican electors should be certified as the Prohibition electors. That is as it should be. They have told the world that if either one of the old parties would put a good "dry plank" in its platform, and nominate a dry candidate who would stand on it "with both feet," they would support that candidate. We are delighted that they are making good. That shows a sincere desire to promote the prohibition of the liquor traffic.

Herbert Hoover desires peace and we believe he will do more as President, for the promotion of peace among the nations, than any other man in America. He knows the nations, and he is known and beloved by them. His methods are conciliatory and helpful. His Quaker training has helped to give him faith in God, and poise of character. Our nation gave him a "chance." His own wisely directed energies gave him unusual proficiency.

Under government appointments he has fed the starving thousands across the sea, and won the gratitude of the world. In

(Continued on page 716)

QUAKERDOM • AT • LARGE

A Richmond Friend, Atwood L. Jenkins, was elected President of the Indiana Association of Insurance Agents at the annual session of the Association, recently held at West Baden. Jenkins Bros. is recognized as being one of the strongest insurance firms in the state.

Supplementary to information already published giving the personnel of the new American Friends Board of Missions to be organized next May, California Yearly Meeting has chosen as its representatives on the Board, D. R. Marling, Grace H. White and Frank W. Dell.

Floyd W. Schmoer, who for some years has served as Park Naturalist at Rainier National Park, has resigned from the service to devote his time to newspaper work. He is also promoting a Boys' Camp enterprise, known as the Mt. Rainier Boys' Camp. His present address is Seattle, Washington, R. F. D. 6.

About 175 people attended the annual conference of the Fellowship of Reconciliation held September 13-16 at Monroe, New York. In the reorganization of the Fellowship Council the names of two Friends appear: A. J. Muste, head of Brookwood Labor College was reelected Chairman, and Wilbur K. Thomas was chosen a member of the Council.

Alfred Young of Denver, Colorado, who contributes occasionally to the columns of THE AMERICAN FRIEND under the nom de plume of "The Wanderer," has accepted his old position as Instructor of Salesmanship in Denver's famous Opportunity School. He is also taking up similar work in the Manual Training School and is serving as special lecturer at the Barnes Business College. He writes that these openings give him a splendid foundation upon which to build up a sphere of usefulness in business. To stand before hundreds of young men and women as a business man and as a Christian he finds to be an opportunity that is irresistible.

An international athletic event of much interest will take place at Earlham College on the afternoon of October 27, when the invading all-English Women's Hockey Team will match its skill against that of the Earlham girls. Comparatively few games have been scheduled by the visiting team, especially in the middle west, and the choice of the Earlham team as one of its friendly antagonists is a distinct compliment and is due largely to the surprisingly good showing which the Earlham women made against an all-American team two years ago.

There has come to our desk the 28th Annual Report of the Executive Board and Corresponding Secretary of the Women's Convention, Auxiliary to the National Baptist Convention. This organization of Baptist colored women held its annual meeting September 5 to 10 at Louisville, Kentucky. In referring to the political issues confronting their race the report includes this paragraph: "Incidentally, this campaign gives the Negroes their very first national opportunity to express their gratitude to the Quakers of this country who have been true and consistent in their attitude to the cause of justice and freedom. It is not a question of religion, but the Negro should not let this opportunity to line up with the friends of freedom be thrown away."

The well known Life of Christ by Robert Bird, which has been advertised, reviewed and recommended in THE AMERICAN FRIEND, bearing the title, "Jesus, The Carpenter of Nazareth," has been selected by the National Library for the Blind for translation into Braille letters, for the use of blind readers, the translation being half finished. Writing in Braille is very laborious, and although the pages are large a page does not contain more than two pages of print, so that the work when finished will extend to about eight volumes. This delightful book has interested people so diverse as Keir Hardie, Florence Nightingale, and Leo Tolstoy, besides its multitudes of child readers. It is good to know that it will soon be available for the blind.

Ruthanna M. Simms, Executive Secretary of the Home Mission Board of the Five Years Meeting, sailed from New York Saturday, September 29, for Italy, expecting to spend some weeks with her sister, Gertrude Simms Hodgson and family at Rome. James Hodgson is Librarian of the International Agricultural Institute located at the Eternal City. Ruthanna Simms is making the voyage on the ship *Liberty Land* operated by the American Export Company. Its ships are freighters primarily but have comfortable accommodations for a limited number of passengers. The sailing schedule, being a comparatively slow one, gives our friend and associate worker ample opportunity for needed rest, far from the claims of Board administration. She will land in Genoa, taking the train from there to Rome.

Wilfred Jones, Earlham College's Goodwill student in Japan, recently landed in San Francisco on his return home, following a year spent in the land of the Mikado. As the first American undergraduate student to attend the Imperial University at Tokyo and as a Goodwill student at that,

he attracted no little attention in Japan, where he made many warm friends. Shortly before his departure he was received for more than an hour by Viscount Shibusawa, who is known as the "grand old man" of Japan and was a guest of honor at many dinners. More than half a hundred students of the Imperial University saw him aboard his ship at Yokohama as he sailed for San Francisco. Wilfred Jones, son of Sylvester and May Jones of Chicago, will return to Earlham in February and complete his work for graduation. This will give him an opportunity to bring back to his fellow students something of his experiences in and impressions of Japan.

Horace E. and Floy Coleman of Japan are at present located in Los Angeles near the University of Southern California, which their son, Horace, Jr. has just entered. It will be recalled that Horace Coleman promoted the sending of the impressive Japanese delegation to the World Sunday School Convention held at Los Angeles in July, accompanying the delegation over here and personally conducting it in a series of visits paid to the Pacific coast cities. This was not only the largest delegation of all countries outside of the United States but it is said that in all Christian history it is the largest delegation of Christians going from an unChristian country to attend a world meeting. Horace Coleman is still at work on the National Sunday School Building Fund for Japan and expects to sail again for that country November 21st, his wife planning to follow him in January or February. Their present address is 756½ Heliotrope Drive, Los Angeles, their Tokyo address being 10 Hinoki Cho, Akasaka.

A distinct recognition has come to Earlham College and one of its Seniors in the election of Ann Sayler to the office of Chairman of the National Council of the Christian Associations. She served last year on the National Council of the Y. W. C. A. in the eastern, Geneva division and at the Geneva Conference this summer was made Chairman of that group. In this capacity she met with other Chairmen of the various divisions of the United States at an annual meeting held at Kalamazoo, Michigan. Representatives holding like positions in the Y. M. C. A. division were also present. This group of young men and women is called the Council of Christian Associations, of which Ann Sayler has been chosen President for the ensuing year. As such, she will preside at all meetings of the Administrative Committee and at the annual meeting of the Council next fall. The Council is an executive and administrative body. It represents both Associations in their relation to other student

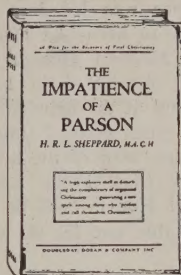
movements through the World Student Christian Federation.

On the first page of the current number of *Goodwill News*, official journal of the Goodwill Industries of Detroit, appears the picture of our friend, Arthur George Thorpe of that city, the occasion being his recent election to the responsible position of President of the Board of Directors of Goodwill Industries, he having already served as First Vice-President. He represents the First Friends church of Detroit on the Directorate of this organization, which has for its motto "Not Charity but a Chance." Goodwill Industries is endorsed by the Detroit Council of Churches and represents twelve cooperating denominations of the city. Instead of merely doling out charity, it maintains and conducts a factory and a number of stores in which certain industries are carried on in a way to give those in need occupation and to provide them with the necessities of life at a very minimum cost. The statement in the bulletin announcing the election of George Thorpe says that he "comes to the office after many years' experience in practical social service study and as one seeking ways and means to promote the welfare of the handicapped and underprivileged."

At the London Meeting for Sufferings for September, John William Graham, introducing a minute from the Peace Committee, said that the Committee being partly instigated by what William I. Hull of Swarthmore, Pa., had earlier said to them, had given weighty consideration to the question of disarmament, though the circumstances were such that no particular stimulus was required. The Kellogg Pact has been signed with great publicity and ceremonial, and the question was whether the pact was an idle gesture or whether there were behind it the sincerity and purpose to make it a reality. This seemed to be a unique opportunity to appeal in an extensive and comprehensive way in favor of disarmament. During the war Friends had issued and given wide distribution to papers addressed to men of goodwill. They had acted under stress of mind and with strong enthusiasm, though men's minds were not then directed toward peace. A similar effort made now would not be so likely to fail. The suggestion was that they should write a small single page appeal and circulate it to all the clergy, editors, political associations, men of distinction and influence in various walks of life. By this means he believed something real could be done to accustom the mind of the public to the idea of actual disarmament.

NEWS OF OUR MEETINGS

Daniel W. Whybrew announces that after ten years of pastoral work he is again entering the evangelistic field. During his ministry he has held meetings in



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fourteen different States and is known to a large circle of Friends. All pastors and churches believing in "old fashioned revival services" and desiring his service may address him at Westfield, Indiana, and after November 6 at Upland, Indiana.

Kokomo Quarterly Meeting was held at New Salem meetinghouse near Greentown, Indiana, September 14-16. The local meetings were well represented at the Meeting on Ministry and Oversight and messages were given by Isabel Kenworthy, a minister from Portland, Oregon and Parker James, a minister from Penn Quarterly Meeting, Cassopolis, Michigan. At the afternoon business session, the new pastors of Courtland Avenue Meeting gave a message in song and reports were given on the spiritual condition of the meetings. Ruth P. Brown gave an interesting report of Western Yearly Meeting. Saturday morning in worship the visiting ministers again brought messages and also Fanny Roberts, pastor at West Grove Meeting, who was present with her husband, Glenn Roberts. A social hour at dinner was enjoyed. The roll call found most of the delegates from local meetings present at the business session. Interesting reports were heard from superintendents of departments of work, and Frank Thompson gave some account of the Yearly Meeting. Sunday morning, Isabel Kenworthy gave a stirring message from the words of Jesus, "I am the light of the world." In the evening, Young Friends enjoyed a social hour with refreshments and a song service on the lawn and later, in the meetinghouse, listened to a splendid address by Orville Cox, pastor at Russiaville, on "The Awful End of a Promising Life." The program was in charge of Celesta Lamb, Quarterly Meeting Chairman of Young People's Activities.

Wabash, Indiana, Monthly Meeting of Friends gave a reception for Edward Hartsuck and family, formerly of Knightstown, Indiana, on September 25. Edna King assisted by Mrs. D. E. Weesner and Mrs. Walter Stouffer was in charge of the arrangements. A program was given in the church auditorium with Parvin W. Bond presiding. Expressions of welcome were given by Lon Williams and Ida Stouffer to which Edward Hartsuck, the

new minister, and his wife gave hearty response. A vocal duet by Virginia and Marion Gift was accompanied by Miss Hartsuck at the Piano, and community singing followed in charge of Cecil Mills. The congregation was invited to the church parlors, arranged as a large living room decorated with French baskets and large bouquets of flowers of the season, where refreshments were served and a social hour enjoyed by about 150 people.

A white letter day for Central City, Nebraska, W. F. M. S. was September 19, when as many as could arrange to go accepted an invitation from Inez Foreman, a beloved and decidedly active member of the circle, a former missionary to Japan and now chairman of the Yearly Meeting Missionary Department of Work. Through a change of residence she is now located forty miles away at Columbus. Nineteen women, two very helpful "brethren" and several children filled four automobiles and made the most of social opportunities along the way. Harry Foreman met them outside the city limits and guided them to his home where, after a short rest, they were invited to the dining room. Baskets and hampers had been brought in from the cars and, with a generous addition made by the hostess, heaped plates of fried chicken and other appetizing edibles made irresistible appeal to the hungry travelers. It was the opening day of Mid-Nebraska Exposition and many attractive exhibits adorned windows of stores and business houses on the main streets, a unique custom of theirs for display instead of in special buildings. A fine band was entertaining a large crowd in their beautiful little park. After a little sight seeing, the company came to order for program. The first chapter of the text book on Africa was reviewed and followed by papers and talks of much interest as, the welcome to Africa; a review of Friends work in Africa; a map talk of Africa, its topography, climate, products and industries; a discussion of the question can we dispense with Africa's contribution to the needs of the world which brought out surprising facts about Africa's resources and a realization of great indebtedness to this wonderful continent; help wanted, great expectations: what Africa expects, what missionaries ex-

pect and the Board, what the Master expects. Three new paid-up members were added to the list and the group returned home with a better understanding of Africa's needs and their responsibility in helping to meet them.—E. M. G.

The Friends at Lawrence, Kansas, are planning a Homecoming occasion for October 14 to which they are inviting all interested Friends. The program will include a sermon by Dr. W. O. Mendenhall, President of Friends University, a basket dinner, the pastor's welcome, a history of the local church, roll call of Lawrence Monthly Meeting, reproduction of an early Friends Monthly Meeting and a Quaker wedding. As this will be the Sunday preceding Kansas Yearly Meeting it is hoped that many Friends will come here for the day and go on Monday following to Wichita for Yearly Meeting. The meeting has members and friends and former pastors scattered over a wide territory many of whom are expecting to share the delights of fellowship at the appointed time and place.

The Bible School at Allen's Neck, Dartmouth held its fourth Daily Vacation Bible School in July for two weeks under the leadership of the pastor, Bertha V. Smith. She was assisted by James Coney of Lynn and four volunteer workers. The attendance was very good and the sessions closed by a picnic at Horse Neck Beach in which members of the Bible School joined. Friends feel that this is a worth while part of the work and appreciate the willingness of those who give so liberally of time in the teaching, of those who look after the transportation and of the faithfulness of the pastor in visiting families before the sessions to arouse interest.

THE MAN OF THE HOUR

(Continued from page 713)

the wake of flood, and famine, and chaos, he has brought hope, comfort and order.

He has managed successfully, business of tremendous import. Having been a farmer, he knows the farmers' problems, and is able to meet their struggles with permanent amelioration. Having made his own way to the goal of a good education, he not only uses his own education for the benefit of the world, but encourages and sympathizes with students everywhere. In the performance of the services to which he has been called, in national and world interests, he has received a breadth of understanding of the present situation and an enlightenment concerning the problems and their solution, impossible to most others.

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

As surely as Moses was led into experiences preparatory to his great leadership, so we believe Herbert Hoover has been led, guided and blessed of the Lord, in preparation to stand at the helm of our Ship of State, in its most critical time of need. Truly he is the "man of the hour." I confidently believe that if the Lord's will is done, Herbert Hoover will be our next President. To this end let us work and pray and vote.

ELLA C. VEEDER.

Long Beach, California.

BIRTHS

WILLIAMS—To Noel J. and Elvira Morgan Williams, Arnolds Park, Iowa, September 6, 1928, a daughter, Mary Olly.

MARRIAGES

HAWORTH-BEDFORD—At the First Friends Meetinghouse, Richmond, Indiana, July 26, 1928, Esta Ruth, eldest daughter of H. Clark and Nellie C. Bedford, and Cecil E. Haworth, of Star, Idaho. The father of the bride, minister. After a short wedding trip they will reside in New York City, where he is a member on the faculty of New York Bible Institute.

WHITE-NEWLIN—At the Friends Church, Lindsay, California, September 4, 1928, Neva Ruth Newlin, great granddaughter of Ruth Newlin, a minister formerly of Bear Creek, Iowa, and Dillwyn C., son of Charles and Nellie White. Charles White, father of the groom, minister assisted by the pastor John R. Wright.

DEATHS

HIATT—At her home near Winchester, Indiana, September 16, 1928, Hannah Hiatt, daughter of Harvey and Anne Axe Bergman, aged 62 years. Born in Jay County, she spent most of her life in Indiana. In early years she accompanied her parents in evangelistic work as a gospel singer. In 1888 she was married to Charles E. Hiatt, thus becoming the wife of a pastor, whose service took them to Centerville, Winchester, Muncie and Marion, in Indiana, and for a short period to Long Beach, California. For some years Charles Hiatt has been Superintendent of Indiana Yearly Meeting, in which work she maintained a loyal interest, urging him on in his work, even in the last weeks of her illness. With great peace of mind she prepared for her passing as if she were going on a journey to loved ones, expecting to be joined soon by those left behind. The largely attended funeral was held at Winchester, September 18, Frank J. Long and others speaking words of loving appreciation.

POST—At her home, Westbury, Long Island, Martha W. Post, daughter of the late Henry R. and Elizabeth C. Post. She was a member and an elder of Westbury Monthly Meeting of Friends.

SHERMAN—In New Bedford, Mass., August 29, 1928, Hannah G., widow of Thomas B. Sherman in the 78th year of her age. She was a birthright member of the meeting at Allen's Neck, Dartmouth and was an Elder at the time of her death.

SCHEDULE OF YEARLY MEETINGS

Kansas: Wichita, Kansas; October 16; Vida R. Pribbenow, Rose Hill, Kansas, Recording Clerk.

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MONEY ON OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold E. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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